

ROBBINS has just received a large number of Ladies' and Gentlemen's under BOOTS AND SHOES, etc., Worcester.

ENGLISH STORE, BOSTON, NO. 11 and 12, HAT, CAPS, GLOVES, SCARFS, COLLARS, SOCKS, &c., Agent for the sale of RESTORATIVE.

JEWELRY ESTABLISHMENT.

ZION'S HERALD

AND

Published by the Boston Wesleyan Association for the New

BOSTON AND PORTLAND,

Vol. XV. { ABEL STEVENS, EDITOR.
FRANKLIN RAND, AGENT.

For Zion's Herald and Wesleyan Journal.

Written on reading Gibson's account of it.

BY REV. F. A. CRAVEN.

Night with her sultry gird has come,
Precursor of a darker doom;
And by the glimmering starlight led,
The warrior round the ramparts saw
Mahomet with falcon eye,
The walls and towers in ruin lie;
Predicted on the morrow, he
Proclaimed the conqueror should be.
The loathsome bodies of the slain,
Scattered in thousands o'er the plain,
He needed not but sighted for day,
To wipe his past reproach away.
"The city of th' immortal dead,
Shall be my grave," thone, "there."

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TORY.
UDCOT intended to open,
up to the establishment de-
voted to the composition in
Vocal and Athletic Insti-
tutions a preparatory trans-
action, with the vocal and musi-
cal education and Ges-
Speaking.

conducted by Mr. Russell,

University of the Human

Vocal Culture, designed to

organ of Speech, fulness

distinction of Articulation,

to secure a full develop-
ment of the vocal and

Action, as well as energy of

expression, with reference to

English Literature, in a

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christian Advocate contributes from correspondence, against division; which are published in a writer in Baltimore and effect. They are the sensible views of the spirit of Christianity.

—We hope our correspondence will mind the necessity of wise we shall be filled to be read after the first

EAST GREENWICH.—It is of this institution complete control of Rev. Geo. capabilities promise to that the prospect of the recent measures of the families within the approach properly patronize of its success. We forget it.

Send us the N. H. Ministrants he requests—we

population of Malta is in ecclesiastics, making who have embraced the effect," says the London

Principals—solitaires,—is most distress-

s.—The American says of the relations which of the country, is the State of Massachusetts to the estimate of the agent, the paper tax a few years ago, to \$200, was ascertained to be

Three years ago this tax and the last year it amounted

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and drunkards reformed.

AND OF FRANCE IN THE

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has issued a decree for

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previous permission of the

of fine and imprisonment.

TEACHER AND BIBLE CLASS

No. 5 of this new work,

appearance and contents,

and editor, and how it can

be low price of 50 cents per

The Sunday School inter-

among us its proper promi-

Reid & Rand, Boston.

for September is an ex-

the new editor, Dr.

by an exquisite engraving

contents are miscellaneous

address is a brief but beau-

we no doubt that he will

site, Boston.

COMMUNICATIONS.

WEBSTER CAMP-MEETING, WORCESTER DISTRICT.

This meeting commenced, according to appointment, Aug. 20. We were favored with a fine day for travel and the erection of tents. Thirty-two tents were erected on the ground, some of them of a large size. In the evening we were called to the stand to preach. We expected to give a righteous account of their sermons at the bar of God. Let us not attempt in any manner to prejudge them.

The meeting excelled in the work of grace in believers. Many were sanctified, and now go into the world to spread experimental holiness.

Many sinners were converted to God. Some, who went to mock, remained to pray. The precise number of conversions was not ascertained, and it matters not now. This, as well as the preaching, will be reported in the last day. We trust many a name was blotted out of the Lamb's book of life, never to be blotted out again. May God keep them unto eternal life, through Jesus Christ, our Lord!

The "Love-Fest," before the stand, on Friday morning, deserved particular mention. An English brother, who had been a constant attendant on love-feasts for near thirty years, said "it exceeded all the love-feasts he had ever been in." Father Burrows, a veteran local preacher, said he had been a Methodist more than fifty years, and advocated the meeting when the New England Conference, embracing almost all the country east of the Hudson, met in his own chamber in New London. It then comprised only twenty-eight preachers, less by a dozen than were present that morning, and probably most Methodists had gathered at this single love-feast than at any other since the resurrection. Prayer was evidently heard by God, for sinners, who had been to the love-feast, were converted to him, and what avoid doing, to secure his attendance. We felt that Jesus manifested himself to his people, and his presence rendered the feast most delightful.

At two o'clock, Br. Binney, from the words of Agrippa to Paul, "Almost thou persuadest me to be a Christian," labored most sweetly and eloquently to persuade the people to become Christians; after which, Br. Munger exhorted. It was a most moving and refreshing season. Sinners were invited to the altar for the benefit of prayer, and from fifteen to twenty presented themselves. Prayer was evidently heard by God, for sinners, who had been to the love-feast, were converted to him, and what avoid doing, to secure his attendance. We felt that Jesus manifested himself to his people, and his presence rendered the feast most delightful.

At two o'clock, Br. Binney, from the words of Agrippa to Paul, "We are delivered to do these things," labored most sweetly and forcible manner on our obligations to possess present and perfect holiness. The interest of the meeting still increases—pungent feeling and great solemnity prevail.

At three o'clock, Br. Coggeshall gave us an able discourse on predestination. Doubtless that those present "We are delivered to do these things,"

and the people to become Christians; after which, Br. Munger exhorted. It was a most moving and refreshing season. Sinners were invited to the altar for the benefit of prayer, and from fifteen to twenty presented themselves. Prayer was evidently heard by God, for sinners, who had been to the love-feast, were converted to him, and what avoid doing, to secure his attendance. We felt that Jesus manifested himself to his people, and his presence rendered the feast most delightful.

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POETRY.

THE WORLD WE HAVE NOT SEEN.

There is a world we have not seen,
That time may never dare destroy,
Where mortal footstep hath not been,
Nor ear hath heard its sounds of joy.

There is a region lovelier far
Than sage tell, or poets sing;
Brighter than summer's beauties are,
And softer than the tints of spring.

There is a world, and O how great!

Fairer than prophets ever told;

And never did an angel guest

Once hail its blessedness unfold.

It is all holy and serene,

The land of glory and repose;

And there, to find the radiant scene,

The tear of sorrow never flows.

It is not fanned by summer gale,

"It is not refreshed by virgin showers;

It never needs the moonbeam pale;

For there are known no evening hours.

No; for this world is ever bright

With a pure radiance all its own;

The streams of increased light

Flow round it from the eternal throne.

There forms that mortals may not see,

Too glorious for the eye to trace,

And clad in robes of mystery;

Move with unutterable grace.

In vain the philosophic eye,

May seek to view the fair abode,

Or find it in the curtained sky—

IT IS THE DWELLING PLACE OF GOD.

For Zion's Herald and Wesleyan Journal.

THE WIDOW.

"Thy Maker is thy husband: the Lord of Hosts is his name."

Isaiah liv. 5.

Cease thy tears, thou widowed heart,

God counts thy groan and sigh,

Never will his kindness from thee part;

Then dry thy weeping eyes.

Dear sympathetic mercy speak,

I am thy Husband, Friend;

Thy sorrows tell, thy woes repeat,

And I'll thy wants attend.

When sorrows press thy drooping heart,

And dark'ning clouds arise,

My spirit's aid will I import,

And wipe thy weeping eyes.

Thy throbbing brow on me recline,

On me cast ev'ry care;

Thy sorrows I account them mine,

Then banish every fear.

Then bless the rod that strikes the blow,

Pronounce the rod well done;

God is thy friend while here below,

And soon will take thee home.

W. LEONARD.

BIOGRAPHICAL.

SILAS BAKER, died in South Yarmouth, Mass., June 17, aged 78. So clear was the evidence of his conversion, that during his subsequent life, though frequently in doubt as to his present acceptance with God, he never doubted his having been born from above. He was awakened to a sense of his lost condition by the following incident. While attending a religious meeting in the neighborhood, a daughter of his, under serious awakening, was prostrated by the power of God, and while agonizing in spirit for the pardon of her sins, and while in the arms of her father and cried, Father, will you pray for me? The appeal was an arrow to his heart. He had not prayed for himself. How could he pray for his daughter? A deep conviction of his past neglect of duty and of his responsibility led him to the throne of grace. His house was now opened for religious meetings. It became the home of the Methodist preachers, and the birthplace of many souls. He assumed the chief responsibility of erecting a neat and convenient house of worship, and contributed liberally to the support of the gospel. His death is a breach in the church which may God speedily raise up others to fill. H. H. SMITH

South Yarmouth, June 29, 1844.

MARY PLUMMER ELA, daughter of Daniel and Sarah C. Ela, died in Canaan, Me., July 4, aged 19 years. In her youth she had given her heart to her Savior, and for more than two years had exemplified the life of the youthful Christian. Then the perfection of rosy health lent its beauty to her cheek and lip, and its lustre to her eye; but consumption had its wasting hand upon her, and in a few short months brought her to the grave. During her sickness her peace was like a river, for her hope was built upon the Rock of ages. Not a lingering fear passed and her symptoms became fainter; her friends were warned of her approaching death, she became sensible of her speedy departure, and was very anxious to be fully prepared to meet the messenger, and requested the writer to address the throne of grace in her behalf, after which she implored divine assistance, the accompanying influences of the Holy Spirit, to attend her "through the dark valley and shadow of death." Soon after this she became partially deranged, but at intervals would speak of friends, death, the grave, &c. I cannot describe the scene which was then presented to my vision, and which is still fresh in my memory. I was sitting for the first time beside the bed of death; it was the dying bed of an affectionate sister, whose repeated acts of kindness, uncalled for, rushed irresistibly into my mind. She was soon to be separated from me by the Jordan of death, the cold sweat was gathering fast on her brow, her cold pale hand was grasping mine, friends were around the bed of death, the saddle of night was thrown around us, the lamp at a distance burned feebly, when she said to me, Can I—let me go! E—let me go! E—let me go!

I assured her that I would not detain her, and this seemed to impart to her a degree of satisfaction. Presently after this she addressed death and said, "Come, death!" I had never before witnessed a scene like this. I did not know that death's chilly waves caused that hand to be so cold which at that moment so cordially pressed mine. Tears flowed spontaneously from my eyes, and I would gladly have been released that I might have sought an apartment to weep unnoticed; but I could not; the dying sister held me firmly in her grasp—it was the grasp of death. A few hours more and all was over; she had ceased to breathe, her spirit had fled from earth, and deathlessness was borne by angels to a happier clime; she had fallen asleep in Jesus without a struggle or a groan; she had been introduced amongst that jubilant throng who cast their glittering crowns at the Savior's feet and unceasingly cry, "Worthy is the Lamb who was slain for us."

Agawam, Aug. 24, 1844.
Editors of Christian Advocate and Journal please copy.

HARRIET D., daughter of Oscar and Harriet Henry, died in Royalton, Vt., aged 15 years 6 mos. and 21 days. Sister Harriet sought and found her

Savior one year ago last winter, and joined the M. E. Church of which she remained a member until her death. At times the world would present itself in a very inviting manner to her youthful mind, yet she clung to her Savior. A few months before her summons came, the writer of this, in his frequent interviews with her, found her soul evidently ripening for immortal youth in the spirit world—Her sickness was short but severe. And when death came, he was disrobed of his terrors and disarmed of his sting; and her soul could say,

"Come, welcome death, thou end of cares,
I am prepared to go!"

Randolph, Aug. 28, 1844. C. N. SMITH.

SARAH M. HEATH, wife of Geo. W. Heath, and daughter of Zebulon and Martha Norris, died in Fairlee, Vt., Aug. 15. She had for more than a year been feeble in health, but had apparently been mending until attacked by her last sickness (typhoid fever) to which her before feeble constitution was compelled to yield in a few days. Her mind became gradually more deeply interested on eternal things, and after a mighty struggle she was through grace enabled to assert her perfect willingness to leave her companion, child, all, and pass away at the call of her Maker. Her end was peace. Thus has this dear sister been removed from the Church militant to brighter scenes at the early age of nineteen years and six months. Bradford, Aug. 27, 1844. H. JOHNSON.

HARRISON G. SMITH, son of Mr. George and Sally Smith, of Newmarket, N. H., died Sabbath morning, Aug. 26, aged 21 years last January. He was born in Saugus, Mass., and converted to God and joined the M. E. Church in this place about five years since, of which he lived one of its brightest ornaments. For several years the deceased has been employed in the factories. On Tuesday before his death he sustained an injury by hitting a beam, but continued his work till Wednesday night, after which he gradually lost all muscular action and continued in a helpless state, though with his mind clear, tranquil and happy, till death released him from all bodily sufferings.

I never presented an object of benevolence before him but it met with a hearty response. Our periodicals, especially the Herald and Christian Advocate, were taken and highly prized by him. In the Missionary, Sabbath School, Temperance cause, &c., he was always ready and active. He was faithful at class and prayer meetings. He adopted rules of conduct regulating his course of action, both as to religion and worldly masters, which showed the deep and fixed purpose of his heart to make religion the governing motive of his whole life. He had victory in life, on his sick bed, and we trust enjoys it in the kingdom of glory. Newmarket, Sept. 3, 1844. S. KELLEY.

LADIES' DEPARTMENT.

For Zion's Herald and Wesleyan Journal.

MISS ANN A. DYER.

A mighty power is required to enable one to turn away cheerfully from life and to look calmly for the coming of death. This is especially the case when he who is called to die is in the freshness of youth. Religion has this power. It enables its possessor to bid adieu to life without a sigh, and to await the coming of death without a fear. Examples are continually taking place which constrain us with full hearts to unite with the apostle—Thanks be to God for his unspeakable gift. The case of Ann A. Dyer, daughter of Capt. Jesse Dyer of Brewer, who recently died at the age of 10 years, perhaps deserves to be put on record as illustrating these remarks.

Ann had suffered more or less from the disease which proved fatal to her life for six years. But during this period she was frequently found in the house of God and at the Sabbath School. Her desire to attend there was always strong. It was necessary, growing out of her disease, and not her own choice, which caused her seat at any time to be vacant. She was seen in her place only a few months before she died. It was a little after this, about three months previous to her death, that she began to hope that Christ had appeared for the forgiveness of her sins. When this change took place there was a prospect that she might recover; and she often used to pray for this, that she might do something for the glory of God. It was not long, however, before all hope of life vanished, and she had clearly in view that she must speedily go down to the grave. At first there was a good deal of anxious examination as to whether she was truly a child of God.

But all her doubts were soon dispelled by the divine assurance that she was adopted into His family. From this time forward those who were with her could not doubt that the Spirit was with her. Her language would not so much imply that she believed, as that she saw and heard. Christ is with me, she would often say, all the time. At a period of great bodily suffering she said to her mother, as she entered the room, Christ has been to her. She stood over me and said, Father, pity this poor suffering child. This was nothing bordering on delirium. Her mind, untouched by the disease, was remarkably clear throughout her sickness. She did not embody in the confident expression of her faith, the Bible doctrine of intercession; particularly as it is developed in the Epistle to the Hebrews, where Christ is so affectingly represented as touched with the feeling of our infirmities.

She never was weary of having the Bible read to her. It was her delight to be alone with her mother that she might listen to it, chapter after chapter. One day, among the last of her life, in which she was more than usually comfortable, she gave her Bible to her mother, leaving all her other goods undisposed of, the action seeming to say that this was the one thing to which she attached any value. Next to the Bible she loved sacred poetry. The 45th Select Hymn she called her own, and wished it sung at her funeral. The Sabbath was her delight. She had always regarded it with reverence. But after she hoped she was a Christian it had in her view a peculiar sacredness. The thing that troubled her now was that she did not keep it in a way more worthy of him who has blessed the world by halloving this day. One of the things that often made her long to depart was, that she might have no more worldly thoughts. She frequently on this account expressed the hope that she might be taken home before another Sabbath.

Her prayerfulness is one of the most interesting traits in her religious character. From the time that she indulged hope she had three sacred seasons of daily prayer, at which none of the customary objects of prayer were forgotten. Besides these she often prayed at irregular intervals. Indeed you might say that she made every thing in relation to herself an object of prayer. Prayer with her was not a form. She had confidence in it. She did not seem to doubt whether she should be heard. Her friends do not doubt that she was heard. She left the parental roof to administer to the wants of an afflicted one whom she greatly respected; and in her acts of kindness and benevolence fell a victim to disease and death. A Christian it had in her view a peculiar sacredness. The thing that troubled her now was that she did not keep it in a way more worthy of him who has blessed the world by halloving this day. One of the things that often made her long to depart was, that she might have no more worldly thoughts. She frequently on this account expressed the hope that she might be taken home before another Sabbath.

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The first inquiry she would make in relation to any one who was to watch with her was, Can I pray for her? She had a peculiar fondness for the one who first prayed with her while watching. After that, this sister in Christ spent one night each week with her till she died, and she would count the days till the next came.

During all her sickness her patience never failed. Her sufferings were often extreme, but no murmuring or impatient word escaped her lips. Her physician once said to her, God now has power to relieve you from your sufferings in a moment; does it not seem to you hard that he does not? Her reply was, It may have seemed so to me formerly, but it does not now. As her mother left the room to prepare a wash for relieving a pain like the jumping toothache in her swollen feet, she said, while she was bending over and grasping them with both hands, My poor feet, but they will soon be washed. In reply to her sister, who did not at once take her meaning, she said, They will be washed in heaven. Sweet consolation; most kindly expressed.

She had no fear of death. Often bad she desired its approach. When it seemed to her that its hand was already upon her she wished her physician sent for; not that she hoped he could do any good, but, said she, he can tell me whether I am dying. When he came, with the utmost composure she said to him, Do you think, Sir, that I am dying? She told him she was not afraid to

die. And now she rests in Paradise Where Jesus wipes her weeping eyes.

The sensations which the death of this sister produced in my mind will never be forgotten. I had just yielded to an impression which had haunted me for years. "Son, go work in my vine-

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gar'd." God had abundantly blessed me in yielding this impression, and my soul was feasting on heavenly manna. Never before could I say with the poet, "Ah! lovely appearance of death, what sight upon earth is so fair?" I was conscious that I had discharged my duty to Eliza, who was no more, and believed that she only budded here to bloom with immortal beauty in the paradise of God. I believed that, if faithful to the grace already imparted, I should soon be with her pure spirit in glory.

The parents of Eliza had never been called to part with a child before, and her death was a great grief to them; but their finite loss is double her infinite gain. O happy period, when parents, children, kindred, and death-divided friends, shall meet no more. Reader, have you witnessed the death-bed scene? Remember that it will be more solemn to die than to behold another expire in death. With the velocity of time you are being borne to eternity, and must soon bid farewell to Earth. My dearest reader are you prepared to die, if not, I beseech you to pause and reflect before you advance another step. Thy undying soul is precious; secure its everlasting interest. Thy probation will soon close and eternity will commence; thy spirit will be demanded, and it unprepared thou canst never be introduced into heaven, but more assuredly than wert thou driven away in thy wickedness, thy portion will be where death for ever triumphs over immortal spirits. While mercy is offered you may embrace the Gospel of Jesus Christ; but the period hasten on apace when time with shall be no more, "Hasten, O sinner! I repeat it, 'hasten to be wise,' May God save the writer and the reader with an everlasting salvation, is the prayer of

Yours affectionately, E. F. B.—

Durham, Me., Aug. 5, 1844.

MISS ANN A. DYER.

The Rev. Robert Young, Missionary in the West Indies, tells the following story:

When I was in the interior of the country, in my former residence in the island, I was called upon by a white planter, who requested me to go to his estate to teach his negroes morality and industry. I accordingly went, and about 300 were at once made to assemble in his large hall. I commenced religious worship, and took my stand behind his table. I gave out a hymn, and then recited the psalm, "I will exhort the fallacy of all he who is called to die in this world, in order that he may be removed by the general health of the tooth becomes; but if it is not the greatest evil, the consequence, not less than four different metals in the mouth produce, galvanic action, which tends directly to impair the health of the teeth, and consequently to affect unfavorably the remaining natural teeth.

DR. S. STOCKING, surgeon dentist, has introduced such improvements in the setting of teeth on plate, as to render it a kind of surgical operation, that is, to extract the tooth, and then to fit a plate into the socket, and to secure the tooth in its place.

The new method of setting teeth on wood plate, is to connect the teeth with a wire, and then to fit a wire into the socket, and to secure the tooth in its place.

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